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SOME

Seasonable Considerations

For the good People of

CONNECTICUT

I Remember there was Advice given us in the Year 1689. when we were about to make our Revolution, (as 'tis called) and for ought I know it had been good for us that we had taken it. But we are so unwilling to be advised, and so ill affected to any that tell us the Truth, that there is little Encouragement for any to expose themselves in that kind for the future. The Prophet sayes, *The Prudent shall keep Silence, for it is an evil time:* And the greatest of Prophets hath said, *Cast not your Pearls before Swine, lest they turn again and rent you.* But I would hope the case is not yet so desperate. And I remember it is also said, *Thou shalt not hate thy Brother in thy heart, thou shalt in any wise rebuke him, and not suffer sin upon him.* And methinks no reasonable Creature should look upon a Perswasion to *Consideration* as if it were evi-

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Council, or did proceed from ill Will. Therefore I will adventure for my Country-men and Brethrens sake to make one Essay.

It was said of Old, *Consider, take Advice, and speak your Minds.* Temerity is always evil, Consideration is always good, but sometimes necessary. It is requisite that we be always sober and considerate, but especially when we have to do in things that immediately and deeply concern not our *selves* only, but GOD and the KING too.

With relation to God, it is said, *Be not rash with thy Mouth, and let not thine heart be hasty to utter any thing before God,* Eccles. 5. 2.

With reference to the King, *Be not hasty to go out of his sight----- A Wise Mans Heart discerns both Time and Judgment,* Eccles. 8. 3, 5.

With reference to our selves, *Ponder the path of thy feet, and let all thy ways be established,* Prov. 4. 26.

Verily, we have cause of Consideration. He is a stranger in *Connecticut* that knows not what hath lately been done there. Let us first reflect, and see what we have done, and then examine and consider it.

Lord Crewe's
Charity

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The last Year their Majesties gave a Commission of Lieutenancy to his Excellency Sir *William Phips*, Kt. Captain General and Governour in chief of their said Majesties Province of the *Massachusetts* in *New-England*, whereby he was constituted their Majesties Lieut. and Commander in chief of the Militia, &c. in *Conneticut*. But upon Notice hereof a General Assembly was called, and met, and there it was resolved, *Not to submit to it, nor to take any notice of Sir William Phips in that capacity.* Afterward, at another General Assembly we resolve to address their Majesties forthwith, and in the mean time request Sir *William Phips* thereupon to suspend the Execution of his Commission till we can have an Answer from their Majesties: Yet no Address is made to their Majesties, as was pretended. After which, Sir *William Phips* making some further Demands in the Spring, 1693. we promise to pay him some hundreds of Pounds, and to take upon us the Defence of the upper Towns upon this River, belonging to the *Massachusetts*, as if these things would satisfie their Majesties Commission.

This Year (1693.) Their Majesties give a like Commission to his Excellency *Benjamin Fletcher*, Captain General and Governour in chief of their Ma-

jesties Province of *New-York*, &c. whereby he is constituted their Majesties Lieutenant and Commander in chief of the Militia, and of all Forces by Sea and Land in their Majesties Collony of *Conneticut*, and of all Forts and places of Strength within the same.

But upon Notice hereof the Free-men and Souldiers in the several Towns are convened, to see how they stand affected, and what they will contribute towards addressing their Majesties in this behalf. A General Assembly also is called, and meets, and there it is resolved, Forth-with to send an Agent to *England* to intreat their Majesties favour in this and other respects, also, to levy a Tax of a penny in the Pound (in Money) upon all the People in the Collony, to defray the charge of it, and that whatever more it amounts to, shall be paid out of the publick Treasury; and *lastly*, That if any such Commission do come in the the mean time, they will not submit to it, but oppose it, till they have an Answer from their Majesties.

By these Methods the Free-men of the Corporation, and as many of the People as will fall in with them, are ensnared and strongly pre-engaged to make Opposition against their Majesties Commission. Insomuch that one Jeers, another will spend his Blood to keep off his Excellency, another will scruple no more to shoot

shoot him than to shoot a Deer, and can very well find in his heart to spend a brace of Bullets upon him ; beside other Flouts. At length the Commission arrives and comes to his Excellency's hands. In pursuance thereof he speedily takes a Journey to *Hartford* in the time of our General Assembly held at *Hartford*, *October 12. 1693.* and causes his Commission to be publickly read in the said General Assembly, and in their Majesties Name requires and presses Obedience to it, and gives us all reasonable satisfaction and encouragement for that end. In particular, to prevent Mistakes, and in order to a good accomodation, his Excellency leaves his Memorial of his Expectation with us in Writing, desiring our Answer to it in Writing, and then further assures us, *That he bath neither power nor intent to invade our civil Liberties: That in case of our Submission he would commissionate all that were in Commission before, and take our advice for the supply of vacant places:* and particularly, tenders a Commission to our Governor for the command of all the Militia in the Collony, only in subordination to this Their Majesties Commission.

But what is the Effect of all ? Why ! the Deputies (divers of them at least) being so prepared, as aforesaid, are resolved before hand, and have determined the

Question before the Court meets; *God hath given them such a Priviledge, and therefore if their Majesties put such things upon them, they must oppose and hold their own, they are bound in Conscience to do it.* When his Excellency comes to the General Assembly, to publish his Commission, Order is given to the Haberteers, *To admit none but his Excellency and his Retinue;* as if it were not meet that their Majesties Commission should be known to the People, who therefore were kept back, and not admitted without hot bickering, nor till after great part of the Commission was read; and no marvel, the General Assembly themselves not over-willingly give the Commission the hearing, take no great Notice of his Excellency, wave the business, would bring him to composition, (as they had done by Sir *William Phips*) and will not yield Obedience to the Commission, but instead thereof send Orders to such as command the Forts, to prevent their Seisure; and it seems (if the common fame be true) it is their Opinion, *That their Majesties have nothing to do with us.* Hereupon some will not take Commissions from his Excellency, others, who otherwise would, are deterred, that they dare not. And for the more common sort of People, One maliciously slanders and reviles his Excellency, another basely Libels him, others

others rudely affront him; yea, some rise in Arms to oppose him, and others are in readiness, upon Occasion, to do the same. Such of the Assembly as moved for a Submission, are thought unfit to be Magistrates or Deputies any more: and such of the people as shew their Resolution to pay their Allegiance to their Majesties, and yeild Obedience to their Commission, are traduced as *Rogues*, that would undo the Country, and accounted scarce worthy to live.

His Excellency some-what surprized (as well he might) at this strange carriage of the King's Subjects, his Country-men and professed *Christians & Protestants*, and having but six or seven Persons attending on him, thinks it most conducive to their Majesties Service to demur a while, hoping that we will bethink our selves, and withal leaves a Proclamation pursuant to his Commission with Coll. *Allen* (In the Governour's absence) requiring him to deliver it to our Governor, in order to the immediate Publication of it in the severall Counties. And upon our Governour's Return, his Excellency did demand, whether he had received the same? which he owned. And thereupon his Excellency required him to give due Obedience thereto. But it is now above a Month since, and yet we hear no more of it.

Soon

Soon after his Return to *York*, his Excellency saw cause to issue forth a second Proclamation, given at *Fort William Henry*, November the 8th, 1693. pursuant to the same Commission and former Proclamation, and sent it (as we are informed) to our Governour, requiring him forth-with to publish it in the chief Towns, &c. to the intent that the People might not be deluded and kept in ignorance. But it is now above a Moneth since the date of that also, yet we hear nothing of such publication of it, only there is a printed copy or two of it casually come to the sight of some.

And whereas by the Publication of this their Majesties Commission all former Military Commissions are expressly determined, Hereupon arose a Question and Doubt, *Whether we had best to muster, and call men to Arms for Military Exercise as formerly?* Yet upon deliberation it is resolved upon, and in divers places Souldiers are commanded to muster, and are trained as confidently as ever; and which is yet more, it is said, that after all this, we have taken upon us to create a Major too. Thus we make all the Defiance to their Majesties and their Commission, Trample them into the very Dirt, and Offend with as high an Hand as is well possible for us to do,

This

This is the entertainment that their Majesties Authority finds in *Connecticut*; and thus we think we have neatly and effectually defeated their Majesties Commission. But we have need to consider it.

There are two sorts of people, (as is usual in such cases) that are guilty of this Error. Some there are of Factious and Turbulent Spirits, and such as are pre-engaged by their Male-feazances, or other personal Interests; and these two wittingly err themselves, and out of Design mis-lead others. Others again there are, (and I would hope the most) that are plain honest minded men, who pinning their faith upon other mens Sleeves, and being deluded by divers Artifices industriously used for that purpose, do think the matter is right, *and if it were not so, surely such and such whom they take to be godly, wise and able men, would never have had a hand in it*, and therefore think they must and ought to follow them, and do as they do. Thus it was in *Abshalom's* Rebellion, 2 Sam. 15. 11. *With Abshalom went two hundred Men out of Jerusalem, that were call'd, they went in their simplicity, and they knew not any thing.* They were not at all privy to the Plot, knew not *Abshalom's* design; if they had they would never have gone with him; but thought it was meet

and honourable to attend upon the Kings Son: No doubt he had his Father's Warrant, or Licence at least, and indeed so he had, to go to ~~Holmes~~ *Holmes* to pay his Vow, but not to move Sedition: This they had no thought or suspicion of; and so they went in the simplicity and honesty of their Hearts.

And to this simplicity of the heart is too often adjoyned the simplicity of the Head, or Ignorance of the nature of the things men undertake & engage in: Thus it was in King *Charles* the first's time, as we may see in the Regicides, divers of them seem to have been (of themselves) honest and well meaning men, who being out-witted, seduced and over-driven by others, engaged in things too high for them, and which they did not understand, and so became guilty of that most Hellish and Execrable Murther and Treason; and when the poor men came upon their Tryal, and had their Eyes open to see what they had done, they had nothing to say for themselves, but to confess the Fact, and acknowledge, *That they understood not what they did, if they had, they would never have done it, but were deluded, drawn and driven by others beyond the compass of their Sphere, and so to beg Mercy.* And a sorrowful thing it is, (and such an Example as may serve for the Admonition of present and future Ages) that

that honest men should be so abused, as to ruin and destroy themselves and Posterity by being made other mens Tools and Instruments for the committing of such Wickedness. It must needs go ill with a People when those who take upon them to be their Leaders, shall cause them to err.

The former sort seem to be Desperate, there is little hope of bringing them to better thoughts: For the latter sort therefore this Essay is chiefly intended. He that is wise is wise for himself, and Wisdom is profitable to direct: Some men cannot think, but others can, and usually second Thoughts are better than the first. *Peter* wickedly denied his Lord and Master, and that thrice, but when he thought thereon *he wept bitterly*. Verily it is high time, and now is the time, if we can, to *bebink* our selves. Let us therefore seriously consider these things.

1st. Consider we, how by these carriages we blemish our Religion, and scandalize the Gospel. We profess Religion, that we are *Christians*, yea, *Protestants*, have *Christ* for our Teacher, and his *Word* for our Rule. But what have we so learned *Christ*, or have we learned these things of him? Both the *Christian*

Religion

Religion teach *Disobedience* and *Contempt* to *Kings* and their *Ministers*? Will not our *Religion* command good *Manners*? Or doth it make *Loyalty* to our *Prince* a *Crime* and a *Scandal*? We insist very much upon our *Religion* and would be thought to be *Eminent*, and that we do more than others in it: Therefore give me leave to insist a little upon this Consideration.

I may not undertake to play the Divine, but it concerns every *Christian* to keep a good Conscience. *Conscience* is not a Phantasy, nor an Affection, but a *Judgment*. He therefore that will keep a good Conscience must be furnished with good and sound Principles. *Innocent Nature* and the *Scripture* are the only Magazines of good Principles: *Innocent Nature* we cannot now boast of, but (though we may make a good use of the Reliques of the Light of Nature, and indeed better than we do, yet) we must now go to the Scriptures, and be beholding to them for sound Principles: There we shall find the best *Ethicks*, and (in my Opinion) the best *Politicks* too, far better sure, than either *Morellius* or *Matchiavell* can teach.

My Principles, and I think agreeable to the *Scriptures*, teach me these things.

1st. That Allegiance to our Prince, is a moral and necessary Duty: It is an indispensable Duty, plainly and frequently commanded there: Prov. 24. 21. Fear thou the Lord and the King, and meddle not with them that are given to change. Eccles. 8. 2. I counsel thee to keep the Kings command, and that in regard of the Oath of God. Thus Christ in his own Person hath taught us, (if we be his Disciples) Mat. 22. 21. Render to Cæsar the things that are Cæsar's, and to God the things that are God's.

The Apostles of Christ tread in the steps of their Master, and audaciously vindicate the Christian Religion from this Scandal, by the diligent and fervent pressing of the same Doctrine: *sa Paul, Rom. 13. 1, 2, 5. Let every Soul be subject to the higher Powers, for there is no Power but of God, &c. whosoever therefore resists the Power, resists the Ordinance of God, and they that resist receive to themselves Damnation. Wherefore you must needs be subject, not only for Wrath, but also for Conscience sake. How is it then that some of our Deputies say, They must resist and oppose, they are bound in Conscience to do it? 'Tis true, a false God is in truth no God: An Idol is nothing in the World, so a false usurped pretended*

Authority is not of God, and so is in truth no Authority; 'tis but an Idol, there is no Obedience due to it; and if the King be such an one, they say something: But all lawful Authority is of God, and he that resists resists God: He that disobeyes the King, as King, or exercising his Kingly Office, disobeyes God. Hence the true *Christian Religion* and *Conscience toward God*, (if we have any) do necessitate us to yeild Obedience to the King and his Ministers. *We must needs be subject, not only for Wrath, but also for Conscience sake.*

So Peter, 1 Pet. 2. 13, 14, 15. *Submit your selves to every Ordinance of Man for the Lords sake, whether it be to the King as Supream, or to Governors, as to those that are sent by him, &c. for so is the Will of God, that by well-doing you may put to silence the Ignorance of foolish men.* And vers. 17. *Fear God, honour the King.* We must do it for the Lords sake; and such as despise Governments, being presumptuous and self-willed, and are not afraid to speak evil of Dignities, they are the spots and blemishes of Religion, and reckoned among the worst of men, 2 Pet. 2. 10, 13. Jude 8. 12. The Kings Person is sacred, he is a God upon Earth, and therefore to be feared, and his Ministers, as such are Honourable; *Who can stretch forth*

forth his Hand against the Lords anointed, and be guiltless, says David? who when he had but cut off the lap or skirt of *Saul's* Garment, his heart smote him, *I have said, ye are Gods, and Children of the most High, Psal. 82. 6.*

Yea, and this is a part of the Doctrine according to Godliness, commanded to be taught by Ministers of the Word of God, *Tit. 3. 1. Put them in mind to be subject to Principalities and Powers, to obey Magistrates.* And to my knowledge, this Doctrine hath been preached in *Connecticut* forty Years ago, and more, and then it was accounted sound Doctrine, but now its too much forgotten, and too little practised; yea, now it seems this sound Doctrine will not be endured, 'tis not a season to preach it, because it cannot, at least, will not be born. We want *John Baptist* to preach Repentance, and to turn the Disobedient to the Wisdom of the Just. It was a Man of Belial who said, *We have no part in David, &c.* and that *lift up his Hand against the King, 2 Sam. 10. 1. 21.*

2dly. That true Religion comprises both Tables of the Law: Though it doth distinguish them, yet it doth not seperate them: *Love the Lord thy God with all thy Heart, &c.* and *Love thy Neighbour as thy self.*

Self. Upon these two hang all the Law and the Prophets. So, *Fear the Lord and the King: Render to Caesar, &c. and Render to God, &c. Fear God and Honour the King.* God hath all along joyned these together, it is not for us to put them asunder, we offer Violence to Religion, if we do.

So, James 1. 16, 17. *If a Man seem to be Religious and bridle not his Tongue, he deceives his own heart, that Man's Religion is vain: pure Religion and undefiled before God, is to visit the Fatherless and Widows, &c.* That is, true Religion draws Righteousness and Mercy (the Duties of the second Table) along with it, and is evidenced by them.

The Fifth Command is the Command of God as well as the rest of the ten, and he that is a Transgressor of that is a Transgressor of all: He that said, *Fear God*, hath also said, *Honour the King.* If therefore a man say, he fears God, and yet dishonours the King, he deceives his own heart, he should not believe himself, for his fear of God is vain.

And so says Paul, 2 Tim. 3. 4, 5. *In the latter days perilous Times shall come, for men shall be Traitors, Heady, High-minded, &c. having a form of Godliness, but denying the Power thereof.*

The fear of God will, without doubt, produce a regard

regard to Man, and bind the hands from unlawful Violence, without other Manacles. When Joseph's Brethren, having so greatly injured him, as they had done, were fallen into his hands, that he could easily have revenged himself upon them, as he pleased; yet says he, *This do and live, for I fear God.* How much more may any Man, doing nothing but his Duty, promise himself Security among those that fear God. But we have seen that of late in *Connecticut*, which if *Abraham* himself had been here, would have made him say, as once he did to *Abimelech*, *Because I thought, surely the fear of God is not in this place.*

3dly, That the second Command or Table of the Law is like to the first, *Mat. 22. 38, 39.* Man is the Image of God, being made in his likeness, and the King is the Image of God by way of Eminency: He is a created Ray of the divine Majesty and Sovereignty, the next and immediate Deputy of God among men; *to whom God hath lent his own Throne, and put his Name upon him, Psal. 82.* So the Duties of the second Table are like to the Duties of the first. *Duty to Parents* is called *Piety*, *1 Tim. 5. 4.* for its likeness to it, and evidence of it. And (as *Peter du Moulin* says very well) *Then will the Power of Kings and Magistrates*

be found and safe [and I may add, then, and not before will Religion too be found and safe] when Obedience due to Princes shall be thought to be a part of piety, and when the Pastors of the Church shall train up the people by the Word of God, to perform Obedience to them. And so, on the other hand, the Sins against the second Table are like to the sins against the first. Rebellion is as the sin of Witchcraft.

4ly, That the moral Law is not abolished by Christ. *Do we then make void the Law, says Paul? nay, we establish the Law.* Verily, the fifth Command, Obedience to Parents and Princes, &c. is not abolished, but established by the Gospel. *The true Church is no Rebellious City, nor an Enemy unto Kings. A Godly Rebel is a Solicifm, a prodigious Monster that true Religion never brought forth.*

5ly. & lastly, My Principles teach me, That as God is absolute Lord and Sovereign, the King of Kings, and is to be obeyed absolutely, and without reserve; so the King is next to God, *Supream upon Earth, chief Governor in all his Dominions* (1 Chron. 29. 22.) and to be obeyed, in subordination, (not in Opposition) to God. Inferior Governors sent by the King, and deriving

deriving their Authority from him, are to be obeyed, (according to the measure of their Authority) in subordination, not in opposition to the King. We are not to ask Inferior Governors, whether we shall obey the King, or not: The Son is not to ask his Mother, (much less his Brethren and Sisters, or Servants of the House) whether or no he shall obey his Father: No, there is the Law of Nature and express Command of God for it. *Children, Obey your Parents in the Lord, for this is Right, Ephes. 6. 1.* So 'tis in this case. *1 Pet. 2. 13, 14. Be subject to the King, as Supreme, for so is the Will of God, &c.* And the Fathers Authority is paramount to that of the Mother: So is the Authority of the King to that of inferior Rulers; see *Josh. 1. 16, 17, 18. Joshua* was now made chief Governour by God; *Moses* his Successor, who was King in *Jesurun*; and there you see how straitly they bind themselves to Obedience to him; see also *Ezra 7. 26.* I think these points are Orthodox, and may pass for a Touch-stone, whereby to give a true Judgment of our Profession.

If therefore our Religion be over-grown to that pass, that it teaches us to deny Kings and Magistrates to be of God, untill we can King it our selves, or to deny and absolve our selves from Obedience to them, unless they

they be of our mind, or will humor us. In a word, if it either be or do teach or tollerate Rebellion, it is certain it cannot be true; it is high time to renounce it and get a better: Such Religion is a scandal to the Gospel. We shall make the World believe, we have our Religion to seek. It is good for us to read *Rom. 2. vers. 17. to 26.* If therefore we desire to credit our Religion, and adorn the Gospel, which we profess, let us consider and return to our Obedience; get good Principles, and put them into practice. Let us look upon our Allegiance not as an Arbitrary thing; that we may pay it, or we may let it alone, or take our time for it, &c. but let us look upon it as a matter of Necessity. We must needs be subject. If others will not be Loyal, yet we must; and if this make us *Vile*, then we must be *more Vile*. If for this we be *Rogues that will Undo the Country*, then we must be Rogues still.

But possibly all this will easily be avoided: It grows too common an Opinion, *That the King hath nothing to do with us*: and if that be true, I must confess, I am beside the Text. Therefore in the next place,

2dly, Consider, That of our own accord, without any Command so to do, we have long since proclaimed their Majesties to be our King and Queen. The words

words of which Proclamation do declare their Majesties to be *King and Queen of England, France and Ireland, with all the Dominions and Territories thereto belonging*; who are accordingly so to be owned, deemed and taken by all the People of the aforesaid Realms and Dominions, who are from hence forward bound to acknowledge and pay to them all Faith and true Allegiance, &c.

We have accordingly in our Addresses to their Majesties, declared, *That we resumed our Government till further Order, and professed our selves to be their Majesties most humble and dutiful Subjects; begged such Directions from their Majesties, as to their Princely Wisdom should seem meet*: Very forward and zealous we have pretended our selves to be for the Service and Interest of King *William* and Queen *Mary*.

But to what end is all this? Did we not hereby engage Obedience to their Majesties, as our King and Queen? but what Truth and Reality is there in it? for now their Majesties exert their Authority, issue their Commissions, and give us their Directions, they will not be received nor obeyed, as if *their Majesties had nothing to do with us indeed*? Thus in words we profess to acknowledge their Majesties, but in our

works we deny them. What is this but to mock their Majesties, and bely our selves? Our Actions will signifie more of our Hearts, than our Words: For shàme let us make haste to pay our Allegiance. It is a manifest thing that this and the other ¹⁰⁰ *Hon^{or}ificulus* hath a thousand times more Authority, Respect and Obedience in *Connecticut*, than their Majesties have. If a Man come in their Majesties Name, and with their Commission, he will not be received by us; but if a man come in his own Name, without their Majesties Authority and Commission, him we will receive: This is not the behaviour of good Subjects. Have we not given our Hands, or do we repent of so doing? Let us deal well and truly with their Majesties. Have we a King, or no King? or, why halt we between two Opinions? If their Majesties be our King and Queen, then let us follow and obey them; but if this and t'other man be indeed Kings, then let us follow them. Let us not flatter and mock, and call their Majesties King and Queen, and pretend they are *Our Dread Sovereigns, our Sovereign Lord and Lady, and We their most Humble and Obedient Subjects*, and make use of their Names to serve our own purposes, and in the mean time refuse to yeild them any Obedience, ~~scorn~~ *scorn* their Commissions, maligne, contemn,

contemn and abuse their Ministers. This is papable Hypocrisie. *Why call ye me Lord, Lord, and do not the things which I say,* Luke 6: 46. *If I be a Father, where is my Honour? If I be a Master, where is my fear?* Mal. 1. 6. If their Majesties be our King and Queen, where is our Obedience to them?

Yea, let us deal plainly and uprightly with one another also. We are not willing to be kept in Ignorance, deluded and led hood-winked, till we are so fast, and unawares entangled in the Snare laid for our Life, that we shall not be able to get out of it. There are many of us that bear a good affection to our Charter-Government, and for the sake of that have countenanced, at least not discountenanced (so much as some others) the late Revolution, and have been willing to contribute to the support and continuance of that Government, if it might be. But we always understood it in subordination, not in opposition to the King, his Government and Laws, and with a salvo, of all their Majesties Royal Rights. We never intended to Invade the Liberties of our Fellow-subjects, or to use Rigour towards such as were not altogether of our mind, but desired that moderation might be used, and that we might in no sort exceed the Powers sometime granted to us; much less did we intend to invade the

Throne,

Throne, and refuse to render to *Cæsar* that which is his: and we thought that our Leaders and principal Actors in this matter had been of the same mind. We thought also we had spoken as we meant, when at the Revolution, May the 9th. 1689. we declared, *That we took the Government only till we should receive further Orders from the King.* And in our Address to his Majesty, we shewed his Majesty the same thing, and withal professed our selves *his Humble and Obedient Subjects*; and prayed his Majesty, in his Clemency to give us such *Directions as to his Princely Wisdom should seem meet*; and we thought that it was our sincere and unanimous purpose and resolution to follow his Majesties Directions when given, and not to put a Trick upon him. But now we are afraid we are deluded, and not without Reason. He is blind that hath not taken notice of that notorious Falshood that hath been used, and the innumerable Lyes of all sorts that have all along from time to time been and are still raised and fomented; the advantage that hath been taken of mens Ignorance, and the Endeavours that have been and are used to keep men in the Dark, as if we designed to train them up in a blind Obedience to us, beside other ill measures taken, and now at last, such open and resolute Opposition and Defiance is made to
their

their Majesties, and their Royal Commission of Lieutenancy, *1st* and *2nd*. These things make us jealous. And therefore if all our Declarations and Proclamations aforesaid be but a Cheat, and Rebellion be indeed couched and hid under the specious and enticing Terms of a *Charter, but Liberties, Priviledges and Government, &c.* pray deal plainly and truly with us, and let us know it. We hope, that upon good Consideration the generality of the good People in this Collony intend no such thing; and therefore let us not be plunged blind-fold into the Pit of Rebellion: Some of us remember and consider, that in the fore-mentioned Passages we have given our Hand to their Majesties.

But it may be some may think to avoid this also, and say, *We are willing with all our hearts to obey their Majesties in all lawful things* [good Words] *but we are not to obey unlawful Commands.* True: Therefore yet further,

3^{dly}, Consider, Is not this Commission lawful? Is not the Militia the Kings, and at his dispose? Why then shall we not give to *Caesar* the things that are *Caesar's*? If we could say the Commission was unlawful, it might excuse our suitable Non-submission to it,

though not our Contempt. For altho the unlawful Commands of lawful Authority (be they Unlawful in regard of the Law of God or Man) are not to be performed; yet in such case, our Behaviour ought to be Humble and Honourable. Let us therefore inform ourselves in this point: it is declared by two several Acts of Parliament of 13 & 13 & 14 Car. 2. (and of this their Majesties were pleased to put us in mind by expresse mention of the first of these Statutes in the Commission to Sir *William Phips*) *That within all their Majesties Realms and Dominions, the sole and supream Power, Government, Command and Disposition of the Militia, and of all Forces by Sea and Land, and of all Forts and Places of Strength, is and by the Laws of England ever was the undoubted Right of his Majesty, and his Royal Predecessors, Kings and Queens of England; and that both or either Houses of Parliament, cannot, nor ought to pretend to the same, nor can, nor lawfully may raise any War, Offensive or Defensive, against his Majesty, his Heirs or Lawful Successors, &c.*

Shall we then think, that our Corporation may pretend to it, &c. tho the Parliament may not?

And that this is indeed so, we may see (beside other Authorities) in that great case of Ship-Money, so largely

largely and learnedly argued, *Anno 13 Car. 1.* wherein it was agreed on all hands, 'That the King is raised to 'the Throne for the *Safeguard of the Law*, and of 'the *Bodies and Estates of the Subjects*; and therefore the Defence is the Kings. The Safety of the 'People committed to him, is incumbent upon our 'Lord the King.

'That the Law hath entrusted the King with the 'care of the Defence, both Domestick and Forreign.

'That all Jurisdiction legal, is wholly in his Majesty, 'that this is evident even by the Law of Nations.

'That the King is *Pater Patriæ*, the Father of his 'Country, and therefore bound, both in Honour 'and by his Oath, to provide for its safety on every 'side.

'That for this end the Law hath put the armed 'Power and means of Defence wholly into his Majesty's 'hands; and when the Enemy is discovered and declared, 'tis not in the power of the Subject to order 'the way and means of Defence, either by Sea or by 'Land, as they think fit, for no man without Commission or special Licence from his Majesty, may 'set forth any Ships to Sea for that purpose, nor 'without such Commission or Licence (unless upon 'sudden coming of Enemies) may erect a Fort, 'Castle

‘Castle or Bullwark, though upon his own ground!
 ‘Nor (but upon some such cause) is it lawful for any
 ‘Subject, without special Commission, to arm or
 ‘draw together any Troops or Companies of Soul-
 ‘diers, or to make any general Collection of Money,
 ‘on any of the Kings Subjects, though with their
 ‘consent.

‘That the King is *Generalissimo*, so that none may
 ‘advance toward the Enemy, without his Signal, or
 ‘in other manner than by his Direction; and that he is
 ‘armed with all other Powers requisite for the full
 ‘Execution of so high a place, as well in time of
 ‘eminent Danger, as of actual War.

‘That the Law layes the burthen of this Defence
 ‘upon all (*Qui sentit commodum, &c.* He that feels
 ‘the benefit, ought to feel the burthen too) and
 ‘makes the quantity of each mans Estate the Rule
 ‘whereby this Burthen is to be equally apportioned
 ‘upon each Person.

In this great Case therefore the Question was not,
Whether the sole and supreme Power of the Militia,
and of all Forces, &c. belong to the King, or not,
 otherwise how should he perform this great Trust?
 Therefore says *Brotton* (that ancient Author) *There*

are two things necessary in a King, **LAW** and **ARM**, whereby he may rightly govern the Times both of Peace and War.

Now was the Question, Upon whom the burthen of it should be laid; for Allegiance binds every Subject to yeild his best Assistance (both of Counsel and Aid) for the common Defence.

These things were, without Controversy, agreed on both hands; but the only Question was concerning the Manner how the Charge of the Defence ought to be levied? Whether by the Kings Writ, or by common consent?

Hereby therefore we may see, that by the Law of England the sole and supreme Power, Government and Dispose of the Militia, &c. is, and ever was the Kings undoubted Right; and that these Statutes (above-mentioned) do but declare the antient Law in that behalf.

This Commission therefore is a lawful Commission, being founded upon the antient and standing Laws of the Realm; yea, it is not only lawful, but necessary, forasmuch as it is incumbent upon their Majesties, both in Honour and by their Oath, to provide for the safety of their People on every side.

The Designation or Appointment of this, or that particular

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particular Person to be their Majesties Lieutenant,
(being qualified according to Law) is by the Law left
to their Majesties Wisdom and Pleasure. Consider
we then, that (these things being so) our Disobedience
to this Commission is utterly inexcusable, and much
more our Contempt.

4thly. It is to be considered also, That when their
present Majesties came to the Throne, the Militia,
and all Forces by Sea and Land, and all Forts and
places of Strength in Connecticut, were in their Ma-
jesties hands and possession; it is good for us to bethink
us, Who took them out of their Majesties hands? or
how it came to pass that they are not now in their
Majesties hands, if it be so indeed? or who will ad-
venture to give account of that matter? Is it not
more Wisdom for us to make sure of a Pardon for
what is past, than to go on to multiply and aggravate
our Presumptions?

5thly. Put the case that their Majesties had granted
such a Commission to us, should we not have expected
and compelled Obedience to it? Yea, no doubt, then
it had been a very lawful and good Commission, and
necessary to be obeyed. We that can make so much

off a bare silent Permission or Sufferance of our Government, and make so much of the King's late Letter, which yet takes not so much as the least Notice of any of us; and can be so severe and sharp upon any disacknowledgement of our disputable Authority; how brag & peremptory should we have been, if this Commission (*in terminis*) had been given to us? Certainly *Fire and Faggot*, or the *Noose of an Halter* had been good enough for any one that should have offered to oppose it, or refuse Obedience to it: And how should we have traduced them as Enemies and Rebels to King William and Queen Mary?

Let us then turn the Scale. We know the Golden Rule, *Whatsoever ye would that others should do to you, do you the same to them*. It is their Majesties Commission no less than if it had been directed to our selves.

6thly. How greedily did we catch at the King's Letter of the 3d of March last (although their Majesty doth therein take no Notice of our Corporation, or any particular Person in it, but directs it only in general, thus, [*To such as for the time being take care for the preservation of the Peace, &c.*] in our Colony of Connecticut) And how readily did

we

we comply with it? And why? *Why* (it will be said) *it is his Majesties Command, his Majesties pleasure, we must obey the King.* Consider then, This Commission is their Majesties Command also, this is their Royal Pleasure: In this case, (*Rex precipit, & Lex precipit*) The King commands, and the Law commands, is all one.

And is not this Lawful Command as good as that? Is not the great Seal as effectual as the little Seal?

But it may be thought, that Letter put a staff into our hands, in a sinister manner to serve our selves of our fellow Subjects, but this Commission takes it out again; and therefore we willingly complied with that, but will oppose this. Possibly some may have cause to thank their Majesties for that: But if that be the case, where is our Obedience? Genuine Obedience is Universal.

7thly. Consider we the vile Ingratitude of this our ill behaviour towards their Majesties, and their Lieutenant? It is well known to the World what their Majesties have done, and how they have exposed themselves for the benefit of the whole *English Nation*, of which we are a part, for the *locking* of all their *Rights*,

*Rights, civil and sacred, their Religion, Lives, Liberty and Property, and the continual and unspeakable Labour and Hazards which his sacred Majesty condescends from Year to Year to undergo, for that end. Whereby their Majesties have given abundant Evidence of their good affection to their Subjects, and that they will take nothing from us which is our Right, nor deny us any thing which their Royal Wisdom shall see to be good for us, but are willing to purchase it for us at a dear Rate. Yea, and this very Commission is a singular Instance of their tender care for our Defence and Safety in this perilous time of War, as is manifest from the Commission it self: And do we thus requite their Majesties? O foolish we, and unwise! Who hath bewitched us? There is nothing so hateful and provoking as Ingratitude: Truly, we may do well to remember *Jotham's* Parable (*Judg. 9.*) and the application of it, and apply it to our selves, *Hearken to me* (says he) *that God may hearken to you, &c. If you have dealt well with Jerubbaal, &c. and have done to him according to the deserving of his Hands; for he fought for you, and adventured his Life for you, and delivered you, &c. and you are risen up against him this day, &c. Have we done to their Majesties according to the deserving of**

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their

their Hands? Shall we require Love with Hatred? Tender Bowels with Malignity? For what else can our Behaviour signify, but a malignant Spirit and inveterate Hatred against the King, as King, and who ever comes from him, as such? We have sufficiently declared our Affections to the King, and what we should have done, if we had him in our hands, we should soon rid the World of Kings, if we had them in our Power. Remember *Hannibal*, *In thy Servant a Dog* (says he) *that he should do this great (i. e. this Abominable) thing*; Yea, but when Temptation and Opportunity met together, he did it notwithstanding; and verily so should we.

8thly. Let us look through all their Majesties Realms and Dominions, and see where we can find any such President or Example. We are too apt to admire ourselves, and to bless God that we are not as this *Publican*! But who so Ungrateful, who so Disobedient as we? Their Majesties may look upon themselves to be very Unhappily and Unequally yoked, as to us; The best of Princes with the worst of Subjects.

9thly. Consider we the Time. Is this a time for

must be Refractory and Disobedient to our Prince?
 Between four and five Years ago, when there was no
 War with France, we would needs have made the
 King and the World believe, That we were in
 continual danger of our Lives, by reason of the Natives
 being at War with us, with whom (we said) we had
 just fears of our Neighbouring French to join; and
 therefore not receiving Orders or Directions what
 Methods to take for our Security, we were necessitated
 to put our selves into some form of Government.
 And yet now there hath been open and strong War
 with France, and with the French in all parts above
 this three Years, and that attended with not a few
 or small Difficulties and Disappointments, and now
 that their Majesties have given their Orders and Di-
 rections what Methods to take for our Security in
 this difficult and hazardous Time, there is yet so
 little danger, that we will not receive their Majesties
 Directions, but spurn at their Commission, scorn at
 their Lieutenant, and will yeild no Obedience.

What do we indeed intend to fall off to the
 French? We had as good fall to the French, as
 fall from our King; and if we intend so to do, let us
 speak out, if not, surely this is not a time to be
 Disobedient. For how is it possible for any Prince to
 provide

provide for the safety of his Subjects; or to manage the weighty Affairs of War with effect, (and more especially at such a Distance) if his Subjects will flight and disobey his Commissions, or take upon themselves to wage War, without or against them?

10thly. We are now addressing their Majesties for their Favour (so we say) and to the end that we may recommend our selves to them as (it seems) their *most Proud and Disobedient Subjects*, at this very time we disobey their Commission. Can we think that *Disobedience* and *Contempt* are the most likely way to obtain access and acceptance? Is that the way to find favour? or do we think that the King is afraid of us, and we shall force him to comply with us? Verily, I doubt we shall tempt him and prove him.

Prayers and Pride, Supplication and Rebellion do not fort well together.

11thly. Our great Champion in whom we trusted to vindicate us, and defend our Cause, yeilds the Cause, and leaves us in the Lurch: Our *Goliath*, who defied all as Pigmies that durst appear against us, the stone is sunk in his fore-head, and he is fallen upon

upon the Earth, he is convinced in his Conscience, and tells us with all the honesty and plainness that he can, *That he will not ruin himself and his Posterity, That he will not Hang for any of us.* No doubt but (whatever he hath done, yet) now he speaks as he thinks, and shall we yet harden our selves? shall we ruin our selves and our Posterity? Believe it, *we shall find it hard kicking against the Pricks.* Therefore,

12. *Lastly*, Let us consider seriously the end and event of these things, and what may reasonably follow thereupon. *The fools Eyes are in his Heels;* He can see nothing but what is past, and repent when it is too late. But *Solomon* tells us, *The wise mans Eyes are in his Head:* He looks before him. The Prudent man *fore-sees the Evil,* and hides himself; but the *simple pass on and are punished,* Prov. 23. 3. Therefore it is said, *That the Wise Man begins at the end;* and it were good for us to begin there, too. Let us consider it then. What do we think will be the end of these strange Behaviours? What good can we promise our selves?

The Commission takes no Notice of any former Commission but that which was last before them. Where

1st. Where the Word of a King is, there is Power, and (in the Execution of his Regal Authority) *who may say to him, what dost thou?* Ecclef. 8. 4. What Aspect then will these things have abroad in the world, among those who know what a King is? Such carriage would hardly have been expected from any part of *New-England*: Friends will be ashamed, Enemies will insult.

2^{dly}. What aspect do we think they will have at Home with the King and Council? Surely their Majesties promised themselves better things from their Subjects in *Connetcticut*.

3^{dly}. The Defence and safety of the Subject in all parts, is their Majesties great Interest and Care, and it is not easie for us to conceive how we prejudice their Majesties Interest, frustrate their Intentions, break their Designs, defeat their Councils and obstruct their Service for the Defence of their People, both here and else-where (the very end of this Commission) by our *Disobedience*.

The Commission takes no Notice of any *former Military Commissions* but that which was the last year given

given to Sir *William Phips*, and that is expressly determined by the Publication of this. So that by our *Disobedience* we are *without Defence our selves*, and incapable of *helping others*. And who knows what a Day, much more a Quarter or Half a Year may bring forth?

We may desire that this *Disobedience* to our Prince *should not be told in Gath, nor spoken of in the Streets of Askelon*; but our desire is vain. The *Hittites* dwell in the Land, and observe our Actions. The Report of it will sooner fly to *Canada* (and it may be to *France* too) than some of us could wish, and what Inferences will there be made, and Resolutions taken thereupon, is not impossible to guess. They may conclude, they have *Connecticut* so Friend, at least in a posture of Neutrality, which will animate them not a little.

The *Mohawks* also, and other Nations of *Indians*, will soon have the News of it (if they have it not already) and who knows but it may give them occasion to go over to the French, the effects whereof may be such as are not to be desired, *unless we intend to follow them*. But if none of these should be, yet our Behaviour

Behaviour in this matter renders their Majesties and their great Officers *vile & contemptible*, and our selves *base* in the sight of the very *Heathen*.

4thly. Is not *their Majesties Commission under the great Seal of England*, sufficient to authorize their Majesties Lieutenant in *Connecticut*? if it be not, what else can do it? The World is at an end; there is no more to be done in a fair way: But if it be, why do we not submit to it? Verily, if the *King's Broad Seal* will not run to be obeyed in *Connecticut*, we may justly expect that *something else shall*.

Are we so ignorant that we do not know, *That to levy War against the King is High-Treason, both by the Common & Statute Law*; or, *That an actual Rebellion or Insurrection, is a levying of War against the King: That a gathering of Force for the Removal of Counsellors, altering of Laws, or the like, though with pretence of Reformation, yet being without Warrant from the King, is a levying of War against the King?* or that *the holding of a Fort or Castle by force of Arms against the King and his Power, is a levying of War against the King?* What Construction then do we think it will have, if we shall be found

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to rise in Arms against the King's Lieutenant, publishing his Commission, and commanding Obedience to it; and by Force and Arms to withhold the Militia and all Forces by Sea and Land, and all Forts and places of Strength in a whole Collony or Province; from the King, against his plain Commission, published under the great Seal?

Do we not know, That an Ambassador from a Ferreign Prince (though an Enemy) ought to have safe Conduct in all the King's Dominions, and 'tis against the Law of Nations to offer him any Violence or Indignity? The Turks themselves would abominate that.

Or can we be ignorant of this, That Disobedience and Contempt offered to the Kings Ministers, redounds, and is done to the King himself? Is it not a sure Rule in Humane, as well as Divine Things, He that despises me, despises him that sent me. What face then will our Behaviour have, when it shall appear, that our own Kings Lieutenant cannot come among us to execute their Majesties Command, but (beside other vile Indignities, unfit to be named) he is in danger of his very Life: Such as assert their Allegiance and declare their Submission, run the same hazard, and others, who are willing to serve their

[1] Majesties

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Majesties, dare not take Commissions, for fear of being destroyed. And by this means his Excellency Returns, without effecting his Business, and with as much Disgrace as we can well cast upon him. Yea, if any man advise or move another to take a Commission from their Majesties Lieutenant, it is accounted a Wicked thing, and he an heinous Offender.

Will this be acceptable News to their Majesties? Or will they not rather resent it, as *David* did that Reproach of his Messengers by *Hanun*? Verily, a Contempt and Abuse from Subjects, is a thousand times worse than from Aliens.

Some may imagine they have found a neat way to defeat the Kings Commission: They will not take Commissions from his Lieutenant themselves, but will also deter others, that they shall not dare to do it, and think it a Project worthy to be gloried in. Truly, we have many wayes made it evident enough, what low thoughts we have of his Majesty. But what! do we think he is to be put off in this manner by our scurvey silly little Tricks? or do we think that our Obedience is an Arbitrary thing, and the King must be beholding to us for it? or that he is made up all of Grace, and hath nothing of Justice in

in him? If so we do, doubtless we shall find ourselves mistaken; and that he is (like Christ whom he serves) both a *Lamb* and a *Lion*. I believe he will decide the Controversie, and make us know who is King, before he hath done with us. For how can it consist with his Crown and Dignity, or with the safety of his Government to pass by such high handed and mischievous Offences, without suitable Annimadversion. We very much forget *Solomon's* Advice, as if we had never read it: *I counsel thee*, says he, *to keep the Kings Commandment, and that in regard of the Oath of God. Be not hasty to go out of his sight: Stand not in an evil thing; for he doth whatsoever pleases him. Where the Word of a King is, there is Power, and who may say to him, what dost thou? Whoso keeps the Commandment, shall feel no evil thing, Eccles. 8. 2, 3, 4, 5. Yea, but the Kings Wrath is as the roaring of a Lion, and as Messengers of Death; but his Favour is as the Dew upon the Grass, Prov. 19. 12. There is Life in the one, but Death in the other.*

We forget also the Parable of the Citizens that hated their Lord, and would not have him to reign over them: *Those mine Enemies* (says he) *that would not that I should reign over them, bring them hither, and slay them*

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them before me. It is but a Comparison taken from things reasonable among men.

And how easie a thing is it for their Majesties more ways than one to make us weary of our Rebellion. What if their Majesties should hereupon fetch over whom they see cause to *England*, and there proceed against them according to their Demerits? Shall we not hereby ruin our selves and our Posterity? Or what if they should declare us *Rebels*, and put us out of their Protection, and prohibit all their Subjects any Commerce with us? For how can we expect that their Majesties should protect us, *who scorn to be governed and protected by them*, but by our Unruliness break their Measures in the very point of *Protection*? Or, if they should reduce us to our Obedience by Force, and keep us under the awe of a strong Garrison, and lay the Charge of it upon us? Or, if they should but lay a sore heavy Fine upon us: If they should do any of these, or the like, what shall we do with our selves? Verily, we are in their Majesties hands, and it is a new sort of Grace if they do nothing.

Let all good Subjects, then consider, and as they would deliver themselves from the common Guilt,

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So let them distinguish themselves, and make haste
to yeild their due Obedience, and as for the rest,
we may say, *Father forgive them, they know not what
they do.*

But against all this divers things are objected, let us
consider them also.

1st Objection, *The Militia is very well disposed
of already.* King Charles the second (of happy Me-
mory) did by his Charter, for himself and his Suc-
cessors, grant it to us and our Successors in the Year
1662.

Ans^r. To this I answer divers things:

1st. We overween our Charter in more things than
one; to the no little Prejudice both of King and
Subjects. Modesty might incline us to think that the
King understands our Charter, and how well the
Militia was thereby disposed of, at least as well as we
do; and he knows what is his own Right and our
Right much better than we. Their Majesties have
given us no cause to suspect, that they will take any
thing from us that doth of right belong to us. But to
let other things pass, let us here consider, That the

Charter never granted us a standing Militia, but only a Licence upon occasion of Invasion, or the like, to array men, &c. for our special Defence and safety in such case: The Charter never gave us Power to raise and send men abroad for the Defence and Aid of others. The King's Letter of the 3d of *March* last gave more power in that behalf to those to whom it was directed, than ever we had by the Charter.

The Power of *Arms* granted by the Charter was not given to the General Court, but only to the Governours, chief Commanders and Officers for the time being, &c.

The Charter never granted us the command of any Forts or places of Strength. Let us examine the Charter, and see if we can find these things there,

2dly. Suppose we that all this had been granted by the Charter from King *Charles* the second, and his Successors, to us and our Successors, yet then the Grant had been void, because the Militia is a Jewel of the Crown, not to be granted by the King from his Successors. It is like *Abihag* the *Shunamite*: And why dost thou ask *Abihag* the *Shunamite* for *Adonijah*? ask him for the *Kingdom* also, says *Solomon*. Beware of the next words, God do so to me,

me, &c. If the King give away his Militia, he may give his Kingdom too. And of the truth of this our present Behaviour is an undeniable Instance.

3dly. Suppose we, That it had been so granted, and that the Grant had been good, yet we should remember that our Succession was determined in the Year 1688. So that we cannot talk of our Succession or Successors without some new Grant. And when their Majesties came to the Crown, the Militia and all Forces, &c. and all Forts and places of strength were in their Majesties hands. And this was either by right or by wrong: If it were so by Right, there is no colour for this Objection: If by Wrong, we might then have preferred our Petition of Right for the Recovery of it. But for us, without their Majesties Notice or Licence, either surreptitiously or by force, to take and withhold the Militia from the King, is such a Presumption as I know not who will undertake to justify or excuse.

2^d Object. But we suspect that this Commission is a Cheat, because the King was in Flanders at the date

Def.

Ans. But, 1st. Can we prove it to be a Cheat? otherwise this is a very bold Objection.

2^{dly}. It is only our Ignorance that makes us suspect it to be a Cheat. For we should know, 1st, That the King is wont, when he goes out of the Realm, by his Letters Patents under the great Seal, to constitute and leave behind him his Proxer (or Deputy) who is Guardian or Keeper of the Realm, to exercise the Government in his absence.

2^{dly}, But now there is a Queen Régent; his Majesty was pleased to commit the Government to the Queen in his absence, and accordingly it was by Act of Parliament (of anno 2. W. & M. May 30. 1690.) provided, *That as often as his Majesty shall be absent out of the Realm of England, the Queen shall exercise and administer the Regal Power and Government of the Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed, and the Plantations and Territories thereto belonging, in the Names of both their Majesties, &c.* The King's absence therefore is no argument that the Commission is a Cheat; for if the King did not give his Writ of Privy Seal before he went, for the affixing of the great Seal, the Queen might lawfully do it in his absence.

3^d Object. But if it be not a Cheat, yet the King hath given us no command to surrender the Militia to his Excellency.

Ans. 1st. A poor Shift! as if their Majesties Commission to his Excellency to command, were not a command for us to obey? or, as if his Excellency's command, pursuant to his Commission received from their Majesties, were not their Majesties Command. He commands in their Majesties Name, and for this he hath their Majesties Authority, Warrant and Commission under the great Seal; and do not their Majesties then command us to submit to him?

His Excellency demands no surrender of the Militia of us, but Obedience to his Commission: The Militia is the Kings, and he hath constituted his Lieutenant over it, and thereby furnished him with all the Powers that any of their Majesties Captain Generals do or have lawfully exercised. Now the Kings Lieutenants or Captain Generals may lawfully assemble men, form Regiments, Troops and Companies, commissionate Officers, muster, lead and conduct them, or cause them to be mustered, led and conducted, either for Military Exercise or for actual Service, as occasion requires:

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requires: And the Law not only requires Obedience of all, but in particular requires all Officers and Ministers to be aiding and assisting to the Kings Captain Generals in the execution of their Commissions. He hath Power to require assistance of whom he will, and they must assist him at their Peril.

2dly, Did their Majesties ever give their Subjects any command to yeild Obedience to our resumed Power? We lately received a Letter from their Majesties, Did their Majesties therein, or any otherwise give the People any immediate and expresse Command to obey us in what we were thereupon about to do? Yet we expect Obedience from them, without any such command. And are not we their Majesties Subjects, as well as the rest of the People?

4. Obj. *But we cannot manage our Government without the Militia.*

Ans. Then we may either go to the King to help us, or let it alone. The Kings Government is more General, more Necessary, more Worthy and more Legal than ours; and how shall the King manage or maintain his Government without the Militia? *Low*
[11] *end*

and *Arms* are necessary in a King, that he may rightly govern the Times both of Peace and War, as aforesaid. Our Government is but a particular thing, and we may not set our Government in Competition with, much less in Opposition to the Kings Government.

Obj. But we are afraid, that if we let the *Militia* go, our Government will go too, and we shall be annexed to York.

Ans. That it is no necessary consequence, but if it should be so, what then? Whether we be annexed to *Tork*, or *Tork* annexed to us, 'tis as long as broad: *Tork* hath been annexed to us once or twice already, and what hurt did we receive by it? it was in some sort annexed by our Charter, which extended to the South Sea, and then it was (I suppose with our consent) seperated again. *York* was again annexed to us by the late King *James*, and I know not any detriment that ensued upon that.

We have also once in great measure annexed our selves to *York*, and without question the King may as well annex us to *York*, as we annex our selves. We may remember how readily at *Leysler's* motion, under the pretence of an Expedition against *Canada*, we

confederated

confederated with him, took Commission from him, and put their Majesties Subjects under his command, and have not their Majesties a better Right to put us under their own Lieutenant, commissioned by themselves? Will the King take this well at our hands, that we should obey any man rather than himself? We can willingly submit to *Leyser's* Authority, but stubbornly reject the Kings Commission, and defie his Lieutenant.

2^{dly}, If we renounce the King and his Government, we destroy our own: We cannot pretend to any thing but from and under the King: and how can we demand or expect that others should obey us, if we will not obey the King? All Loyal Subjects may justly be afraid of having to do with us, for such Obedience is indeed Unlawful.

3^{dly}. We cannot think that our Government shall always shouder out the Kings Government, and tis not to be doubted but their Majesties have long had the settlement of the Government of these Territories) under consideration. The Defence of the Dominion is their Majesties great Interest and care. It is obvious to every Eye that we are divided from the *Massachusetts*

at Sea by the *Shoals*, and at Land by a great distance, and that *Connecticut* and *York* by their natural situation lie much fairer than *Connecticut* and the *Massachusetts*, for the defence of each other, and in particular of *Albany*, that key of the Country, a Post necessary to be defended, and by the defence whereof we defend our selves; and this is laid as the ground of their Majesties dispose of the Militia in this Commission. It is not for us to appoint or dictate to their Majesties, but to acquiesce in their Majesties Wisdom and Goodness in that behalf, on whom we may rely, being assured that they will do that which shall be best for us.

4thly, We may remember also, That whereas their Majesties did the last year give a Commission to Sir *William Phips*, their Governour of the *Massachusetts*, we had then the same jealousy of being annexed to the *Massachusetts*, and would not submit to that Commission, nor take notice of Sir *William* in that capacity; whereby (to make the fairest construction of it that may be) their Majesties might very well conclude, that we were not desirous to be annexed to the *Massachusetts*, but had rather be annexed to *York*, as being far more convenient. Howbeit we

may well look upon this Commission as the consequence of our Non-submission to Sir *William Phips*. It is their Majesties Grace so far to over-look that *Disobedience*; if now we shall finally reject the second, the *Third* may bring a greater inconvenience than any we can imagine to follow upon our being annexed to York.

5thly, The Regal and chief Government doth not belong to us: The most that we can pretend to is but that of a Corporation. The Regal Government is the King's, and their Majesties may commit it here or there, as pleases them, and 'tis our Duty to submit. And which, I pray, is the most likely way to preserve our Government, *Obedience* or *Disobedience*?

6 Object. *But if we be annexed to York, we shall have great Rates to pay, and be grievously oppressed: The Long-Islanders complain that they are intollerably oppressed by this Governor.*

Ans. 1st. We have a Friend in the Country that hath told the World, *That this is a Land full of Lyes*; and I wish it were not true. Howbeit,

Malescontents will never want Complaints, true or false.

2dly, The Governor neither doth nor can impose any Rates upon them, there is none levyed but what their Assembly of the Free-holders see needful for defraying the necessary Charge.

3dly, That small Province of New-York hath had (beside other arrears) the burthen of the Defence of Albany so long lying mainly upon them alone, by which their Rates, no doubt, have been much more heavy than otherwise they would have been. But have not we great Rates to pay also, now as we are standing alone? And how doth it appear that their Rates are greater than ours? If that matter was well examined, possibly it might be found, that our Rates are as great, if not greater than theirs, and yet we have had no such burden incumbent upon us. How many Thousand of Pounds have been raised upon this Colony since the Revolution? and who is he that can give account of a farthing benefit accruing to this Colony by it, except that little skirmish at New-London, when two or three French Vessels put in there?

4dly.

4thly, If we should be permitted to stand as we are, yet we shall have great Rates to pay still, especially as long as the War lasts. We voluntarily take upon us the Defence of the upper Towns belonging to the *Massachusetts*, upon this River, which appertains not to us. The King by his Letter commands assistance of Men and Money to his Governor of *York*, and we seem willing to comply with that: but these things must of necessity augment our Rates as much if not more than our annexion to *York*, if it should be so.

5thly. If we should be annexed to the *Massachusetts*, shall we not have as great Rates to pay, as if we be annexed to *York*, or greater? Do not they complain as much as the other, or rather more? and we have seen something of it too. So that this is but a common Objection; for look which way we will, (whether we be annexed to *York* or to the *Massachusetts*, or stand as we are, yet) the War continuing will make Rates greater than otherwise, yea, without any War we can find ways to make great Rates. And if by any way they may be less than other, it seems to be by our annexion to *York*. Many hands make light Work; and many Occasions whereby much

much Money is now expended to little purpose, will
by that means be taken away.

6thly. *Let us do our Duty, and let the Skey fall.*
These are but empty Scar-crowes, contrived on purpose to fright men from their Duty: And let us have their Majesties Government, Law and Justice, and let it cost what it must.

7 Object. *But the Governour of York is a Proud, Morose, Stearn and Austere Man, we do not desire to come under such Governours.*

Ans. Who knows when the Devil and his Children will have done lying and slandering? His Excellency may much better say of us, *He desires not to be set over such a Rude, Proud, Ungoverned and Disorderly People as we have declared our selves to be.* And truly it argues but a bad cause that cannot be maintained without the Devils Help in lying and slandering; and but an ungoverned Spirit, to call a Spirit of Government by the Names of *Pride, Morosity, Austereity,* and such like: None but a Son of Belial will put such Nick-Names upon it.

We ought to know, that the Kings Captain General is a great Man: *Abner* was *Saul's*, and after him *Ishbosheth's* Captain General, and says *David*, *Know you not that there is a Prince and a great Man this day fallen in Israel?* 2 Sam. 3. 38. *Joab* was *David's* Captain General, and how doth *Uriah* (none of the least men himself) speak of him, *Why my Lord Joab, and the Servants of my Lord are encamped in the open fields; shall I then go to my house, &c?* 2 Sam. 11. 11. Let us by the way observe and learn the Language of good Subjects.

A Spirit of Government doth not dispose a man to be *Hail Fellow well met with every Clown*. True, yet it will condescend, as in courtesie, to all, so to the Relief even of the meanest. Witness *Solomon* in all his Glory personally deciding the Controversie between two Harlots. *And so the poor Woman that cryed to the King of Israel, Help my Lord, O King: Alas, (says he) whence shall I help, &c?* Not that he was unwilling to help her, though the extreimity of Famine had disabled him. Read also *Job* 29. 7, &c. and you shall see the Distance that he would keep and the Reverence that he expected and received from all (higher and lower) that were inferiour to himself.

himself: If *Job* were here, the Objector would say, *That Job was a proud stern Fellow: But without cause, for this notwithstanding, He delivered the Poor that cryed, the Fatherless, and him that had none to help him: The blessing of him that was ready to perish came upon him, and he caused the Widdows heart to sing for joy: He put on Righteousness, and is clothed him, &c. He was Eyes to the blind and feet to the Lame; a Father to the Poor, and the cause which he knew not he searched out: He brake the Jaws of the Wicked, and plucked the spoil out of his Teeth, vers. 12, to 17. Yea, he did not despise the cause of his Servant, cap. 31. 13.* It may be the Wicked, fearing to have his Jaws broken, would take occasion (but none had cause) to complain of his *Pride and Morosity*. In a word, a *great Spirit* becomes à *great Man*; A *great Spirit*, we see, may be a *good Spirit*, and a *Great Man* a *Good Man*, and such a one, I trust, we shall find the Governour of *Tork* to be.

8 Obj. *But some say he is a Papist.*

Answer. Verily, if this were true, it were the most legal Objection that I have yet heard; for *Papists* are
 Enabled by Law. But

But these who are bold to say so, had need make good Evidence of it, lest they rank themselves among those filthy Dreamers who defile the Flesh, revile Rulers, despise Dominion, and speak evil of Dignities, and make themselves guilty of all those mischiefs that follow thereupon.

For, 1st How doth it appear that he is a Papist? He professes that he is an *Episcopal Man*, or for the way of the *Church of England*, which is established by Law, whereby *Papery* is renounced.

He makes it his first care to provide for an able Gospel Ministry, and for the due and strict sanctification of the Sabbath.

He is a Lover of sound Doctrine, and of the free and faithful preaching of Christ crucified, and a Friend to good Men.

He pays his due Allegiance to their Majesties, and vigorously maintains their Interest, and defends their Subjects against *Papists*.

He improves his Authority for the suppression of Vice, and Reformation of prevailing Evils.

He is a Peace-maker, and studies the composing and quieting of Differences among their Majesties Protestant Subjects.

He

He openly declares, That he will never mix his private Interest with the Publick.

He diligently seeks the Wellfare of the People committed to his Trust; and is careful to put such into places of Trust, as are duely qualified, that Law and Justice may have their free Course. These things do not argue that he is a *Papist*, but the contrary.

2dly. His Excellency is better known to their Majesties than to us: We know how his Majesty hath declared against the putting of *Papists* into place, who are disabled by Law, and consequently all they do is void in Law: And therefore we cannot think that he will do it himself: Yet he is a Governour, and to us a Lieutenant of his Majesties own chusing, and therefore no reason to think that he is a *Papist*.

3dly, What assurance have we that the Objector is not a *Papist*? *Papists* hold, *That Faith is not to be kept with Hereticks (i. e. with Protestants) That the Oath of Allegiance to Heretical (i. e. Protestant) Princes, is not to be taken, or if it be taken, yet it is null and void, and binds not, or at least may be dispensed with, and made void, and such like.* Let the

Objector pay his Allegiance, and submit to the Kings Commission, if he would not be thought to be a Papist, or would be allowed to make this Objection.

1 Sam. 10. 26, 27. *There went with Saul a Band of Men, whose hearts God had touched. But the Children of Belial said, How shall this Man save us? and they despised him, &c. but he beld his peace.*

John 1. 46. *Nathaniel said, Can any good thing come out of Nazareth? Phillip sayes to him, Come and see.*

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